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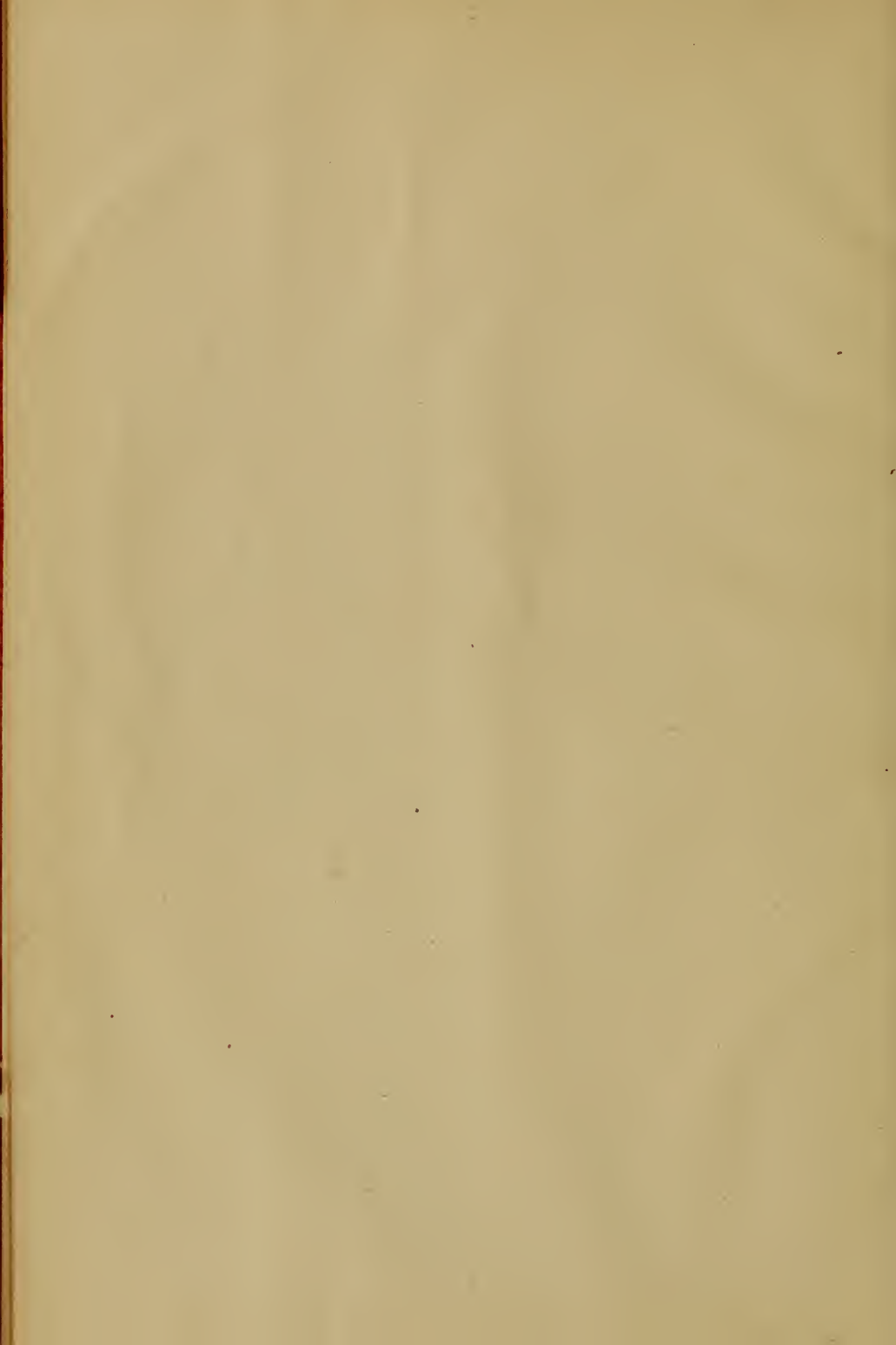
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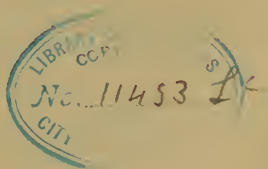
A FUTURE LIFE:

ITS

CERTAINTY AND CHARACTER.

BY

D. R. M'ANALLY.



ST. LOUIS, MO.:

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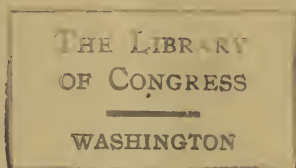
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DEDICATION.

TO

WILLIAM P. AND MARY C. REEVES,

IN THE SICK AND DYING CHAMBER

OF WHOSE DAUGHTER

THEY WERE PRINCIPALLY WRITTEN,

THESE DISCOURSES ARE RESPECTFULLY DEDICATED.

BY THE

AUTHOR.

PREFACE.

The matter of the following discourses was arranged and written during the most protracted and painful family affliction to which the author had ever been subjected—written when he was brought face to face with death and the great *beyond*, as he had never before been—and as a consequence the subjects discussed were examined with an intensity of interest never before experienced. Fully aware that some opinions expressed differ widely from those commonly entertained, the author respectfully asks that they be first impartially and carefully examined, and then accepted or rejected according to the honest convictions of the reader.

The discourses were first prepared for the benefit of the writer and a few friends, to whom they were read, one by one, soon after the preparation. By these friends they were approved and commended. They are now, after the lapse of two years from the time of writing, sent before the public in the present form, in humble hope that they may contribute in some way to the advancement of truth and the benefit of mankind.

D. R. M'.

ST. LOUIS, June, 1830.

A FUTURE LIFE.

DISCOURSE I

"And as it is appointed unto all men once to die," etc.—
Heb. ix, 27-28.

Here is the rehearsal of a solemn truth, mainly, as it seems, preparatory to the utterance of still another great truth, as it is appointed—literally laid before them—by Divine decree: "Dust thou art, and unto dust shalt thou return," unto men generally, during the course of this world; not all men—for Enoch and Elijah were translated, and Christians who may be alive at the coming of the Lord shall be changed and caught up to meet the Lord in the air—but to men generally, and good men specially, it is appointed to die *once*—only once—for over such the second death hath no power, and be judged once. No metempsychosis or transmigration of souls taught in the Christian system. Judgment succeeds dying. Once to die; once to be judged. As this is true, so is it true that "Christ was once offered to bear the sins of many." How many? In one sense, all mankind. He took away "the sin of the world"—the great sin of our common humanity—"that repentance and remission of sins might be preached in his name among all nations;" and he bore the personal or individual sins of them who repent and believe in him—thus being the propitiation for our sins, and not ours only but also for the sins of the whole world. "Offered to bear the

sins of many;" offered *once*; and what he did once shall stand forever. But to them that look for Him shall he appear the second time without sin—literally without sin offering, *that* has already been made, but "unto *salvation*," to judge the world, to deliver the bodies of his people from the empire of death, reunite them to their purified souls and bring both to his eternal glory. This is the *salvation* proposed, and is the highest of which our humanity is capable.

But, Brethren, one great feature of the text, and the one constituting the theme of the present discourse is, death, judgment. Solemn words—suggestive of solemn thoughts and indicative of solemn feelings. Sooner or later, and it may be very soon, every one of us must, so to speak, stand face to face with the tomb. The grave ere long must be our bed. It is a *point-blank*. We cannot see over it, nor around it, nor under it, nor can unassisted reason or human wisdom see beyond it. Yet, there it is—the inevitable, the unavoidable!

Is it then not natural that we should give much thought and feel much anxiety in regard to what is beyond?—much sober thought in reference to that *somewhere*, or that *something*, into which we are so soon to step, and into which so many of our friends and acquaintances have already stepped? Were we to do otherwise than think much and seriously on this subject, would it not argue a degree of callousness or hardness bordering on brutality itself? Men *have* thought of it. It is almost as natural for them to do so as it is to breathe. In every age and among all people of earth it has been and is a theme on which the thoughts will dwell.

The wise men of the world have taken different standpoints—reasoned from this and then from that assumed or admitted fact, followed different lines of reasoning, and constructed theory after theory, each of which in its turn has

given place to a temporarily popular successor, until now the entire pathway of past history is literally strewn with the *debris* of wrecked and abandoned theories, unsatisfactory speculations and disproven assumptions and teachings. Yet the great unknown is before us; and to the human wisdom it is as much the unknown as ever before. Here the wisdom of the world stands to-day as it has stood for more than six thousand years, knowing nothing of the future, either near or remote, especially after the death-warrant has been issued and executed; and before this great, perplexing question, all worldly wisdom stands with bowed head and sealed lips. Millions upon millions have entered the (to us) unknown, and found it indeed a "bourne whence no traveler returns." No friend returns to speak with and enlighten us. Those whom medium spiritualists assert so have returned are too uncertain and too contradictory to satisfy a really honest, inquiring mind. But the other day, Prof. Townsend wrote thus:

"Twenty-five years ago, thirteen men, six in Massachusetts and seven in the State of New York, entered into an agreement that as each died the surviving should attend the funeral, and that, if possible, the departed would appear to the others after death. Only two now survive, one in the City of Springfield, the other in Albany, and no communications have been received from the other world. The gentleman in the first-named city is sixty-one years of age, and says he has slept alone during three or four nights following the death of each of the others, in the vain hope of hearing from them."

Very likely many a bereaved husband or wife, or parent or child, has indulged a like hope and found it equally vain. Unaided by revelation, human wisdom has done no more, nor can it do more than formulate a creed like that of a distinguished New England radical, Dr. Bartol, thus: "We are tenants at will, liable at any moment to be served

with a notice to quit. But what proof of immortality? None, we must confess, but hope." But this and the like of this do not satisfy us. We ask for more, and the deepest feelings of our nature demand more. Whence shall it come? When, and to whom shall we look?

Is it at all strange that, under such circumstances, amid such doubt and uncertainty, and with such deep interest and intense solicitude, we should turn to a patient study of the sayings of our Lord and his apostles, and seek to test these sayings by all knowledge, found in the realms of physics and metaphysics, that bears upon the subject? What better can we do? Christ was a wise and mysterious teacher. He spoke on these subjects with positiveness and plainness. So far as we can judge, he knew the mind of God more fully than any other of the world's great teachers. He did not speak hypothetically, or supposititiously. Used no "perhaps," "peradventure," or "it may be so;" never dwelt in the regions of uncertain speculation, or ventured an opinion. On the contrary, it was always, "Verily, verily, I say unto you." Everywhere and all the time, the spirit and manner of his teachings were *yea and amen: so it is: so let it be*. He professed to have come from God. Eighteen centuries have proven that whenever, wherever and by whomsoever his teachings have been received and implicitly followed, all human interests and all real human happiness have been advanced. Then, is it not wise to listen? His teachings have been recorded. Their authenticity is well and firmly established. They contain nothing detrimental to human interests. They tend always to promote peace of mind and bring comfort to the heart, whether of the individual, the family, the community or the world. All injustice, oppression, wrong and cruelty, as well as all the tempers and dispositions which tend to these, are positively forbidden. So of all inharmonies, discord, strife and contention. From beginning to end,

the spirit and letter of his teachings are, "peace on earth and good will to men."

If, then, these teachings have proven so admirably adapted to our exigencies here, may we not infer they are equally so to our condition hereafter? If a prescription cure a malignant disease in one case, we try it in another. If it succeed in ten cases and no failure, confidence is established. But if it fail not in a hundred or two hundred cases, confidence is almost unbounded. Scarce a doubt of its efficacy remains. But here in Christ's teachings there is a prescription for human guilt and sorrow, and woe and wretchedness, that numbers its cures by the million, and never has failed. In no case whatever, for almost nineteen hundred years, have its directions been implicitly followed without a cure. It is, indeed,

"A sovereign balm for every wound,
A cordial for our fears."

Then let us look to it for instruction in regard to the future, and inquire calmly and candidly as to what it teaches.

This, for the present, will be attempted only in a general way and in reference only to a few particulars. And first:

Christ taught that the soul and body were distinct and separate existences, and that the former might and would exist separate from the latter. This much will be admitted by all who have read the New Testament. I need not, therefore, make quotations in proof. All who have received His doctrines have received this as one of the number; while the same has also been received and is received to-day by many learned men who have not received, but rejected, Christ as a teacher sent from God. Many scientists of the present day contend that vital force is not the effect of physical tissue, but is in itself the active cause in the development and movement of all tissues; and that the

soul is an agent as external and independent of cerebral mechanism and of all mere organism as light is independent of the eye or sound of the ear. Such able physiologists as Carpenter, Draper, Sir Lionel Beale and Herman Lotze, maintain this is demonstrable on purely physiological grounds. We all admit that there may be light and sound where there is no eye nor ear, and that there may also be a perfect eye or perfect ear where there is no light nor sound. So there may be perfect organism of brain, nerve, tissue, and all else necessary, where there is no vital force, no soul; or there may be a perfect soul where there is no organism. So teach the scientists, and so Christ taught. Thus far, therefore, there is no disagreement between them.

Now, unless I have greatly misunderstood the teaching, every branch of modern science claims that anything and everything once existing in the universe can never be really lost or cease to exist, but will maintain, it may be under various connections and associations, an endless existence. The most ultra materialism and the boldest atheism holding the eternity of matter contend for this.

Well, then, if vital force or the soul and material organism be separable, when a man dies this vital force is separated from the bodily tissue, as every one knows; and on the principle that nothing is lost from the universe, both must continue to exist: no matter what changes they may undergo, or what new connections or associations they may form, they nevertheless *exist*. Here, again, there is no disagreement between the teachings of Christ and those of the scientists. But there are one or two other considerations that may with propriety be at least alluded to here, and may very properly close this discourse.

The first is the universality of the belief in existence beyond the present life. It has pervaded all nations; so much so, that I know of no exceptions. Occasionally a tribe or clan may be found, such as the Bushmen of Africa

or Digger Indians of the West, who have or seem to have no belief on the subject; but no nation as such has been found destitute of such belief. And it seems to me this arises from the very nature of man. Let there be a consciousness of personality, of self as the seat of the will, the thoughts and the feelings, and belief in perpetuity of existence follows at once and as a matter of course. Man's personality is so distinctly projected on the surface of his consciousness, that the idea of its obliteration is inconceivable without overslaughing his primary convictions, and that is next to impossible. Besides, annihilation is absolutely unthinkable. It cannot be formulated as an idea, try it who may. On this, I may have more to say at another time.

The second is, that it is only on the supposition of a future existence, and that too an existence of rewards or punishments, that we can reconcile the anomalies of this life.

This is not a reason to influence a savage, but in the breast of a man of thought and feeling it is powerful. We see the lots of men unequally balanced—wrong, oppression and misery blot the history of the past and smear that of the present. Patriots groan in dungeons, while thieves and robbers revel in luxury. Civilization enriches one and pauperizes a score. The world festers with the wounds inflicted by the hero; while St Catherine had her wheel, St. Andrew had his sword, St. Sébastian his arrow, St. Lawrence his fire of green wood, St. Paul his privations and sufferings and his martyrdom, and the blessed Jesus his crown of thorns and his bloody cross. And is there no hope for suffering innocence? In a body without a soul, in a present without a future, in an earth without a heaven, in a world without a God, there is none. No help, no hope for poor, down-trodden, suffering, innocent humanity, but in a future life and a just and righteous God. Hence, to recon-

cile the anomalies of this life, the belief in a future life, and one of rewards and punishments, has been coeval and co-extensive with the race of man, and this is corroborated by the word of our God.

Admitting the fact of a future existence, the next question is, Will that be a conscious or unconscious existence, in the intermediate state between death and the general resurrection? And this will be considered in the next meeting.

DISCOURSE II.

"And as it is appointed unto all men once to die," etc.—
Heb. ix, 27-28.

We come now to consider the question of the existence of the soul in its intermediate state between its separation from the body and the resurrection and final judgment.

A general resurrection of the dead, both of them that have done good and of them that have done evil, is clearly taught in the Bible; and now the question is, does the soul, during the period between the death of the body and this general resurrection, exist consciously or unconsciously? This question is now in greater dispute than that of the soul's separate and continued existence. Professedly Christian men are discussing the matter *pro* and *con*. Some maintain that when a man dies all dies—body, soul and all—and thus remains entirely unconscious until the resurrection of the dead; others that the dead in body remain in a conscious intermediate state of bliss or woe until the final resurrection; and still others, that the wicked only are in an unconscious state till the resurrection, when they will be raised, judged, condemned and finally destroyed. A number of books and pamphlets discussing these questions are now on the table where I write. Who of all these theorists is right? Any? If so, which? "To the law and the testimony; if they speak not according to these, it is because there is no light in them."

There is, or should be, no doubt as to what Christ taught on the subject. The idea of the conscious existence of the

soul when separated from the body pervades the whole of the New Testament. The parable of the rich man and Lazarus, the asserted appearance of Moses and Elijah on the Mount of Transfiguration, the appearance of the fellow servants of the brethren, the prophets, to John in the Isle of Patmos, and the declaration of the Master to the materialistic Sadducees, that "God is not the God of the dead but of the living," and yet "He is the God of Abraham and the God of Isaac and the God of Jacob:" all point in the same direction, teaching the conscious existence of the disembodied soul. Then Paul spake feelingly of his desire to "depart and be with Christ," which I understand to imply his belief in a conscious existence when separated from the body. The same general idea evidently pervades the New Testament from beginning to end.

Now, what of science—what does it say?

It says, first, that the vital force—that is, the soul—is something separable from the physical organism; and, secondly, that nothing once existing in the universe can ever be lost. Very well. Now, personal consciousness, or a conscious personal identity, is an essential characteristic of the living man. We are all aware of this. But when a man dies this personal consciousness is lost from the body. Where is it? If it is not, and cannot be lost entirely, then it must exist in the soul that was separated from that body, as we cannot imagine how it would be possible for it to exist anywhere else. *Personal* consciousness must, so far as we can see, ever be in the person who experiences it. No one can have personal consciousness for another. Therefore the disembodied spirit, if it exist at all, must exist consciously, or have a conscious existence, else the teachings of scientists in regard to the endless perpetuity of existence are not true.

It does not alter the case to say that personal consciousness is but a faculty or a susceptibility of the soul, for if the

soul continues to exist it must exist with all its faculties, else there would be something lost from the universe, and this the scientists will not admit.

Some of the most eminent of modern scientists, such as Fritch and Hitzig in Germany, Professor Ferrier and others in England, claim that by numerous and curious experiments they have clearly proven that the brain is but a keyboard, upon which something extraneous to itself must operate in order to produce the results we every day witness; and they claim also to have proven that, though a defect in the organism or key-board may and does interfere with the performance, the performer may still be all right, just as a musician may be faultless, though the keys of his instrument be out of order. We easily perceive how strictly this accords with the teachings of the New Testament as understood by the Christian world. And, let it be remembered, the class of men to whom I refer are not vain pretenders, not superficial skirmishers, but men who confessedly and undeniably stand in the very front rank of scientists, and therefore entitled to credit accordingly.

A learned friend recently handed me a copy of a paper read before the "Association of Medical Superintendents of the American Institutions for the Insane," by Dr. Bauduy, of this City, in which the learned Doctor argues against the modern doctrine of automatic cerebration—that is, the doctrine that the brain secretes and evolves impressions and ideas, feelings and sentiments, just as the liver secretes bile. The language of the paper is too technical, therefore too obscure, to be used before a popular audience. The writer meets the theorists on their own ground, and well maintains his position.

But without any pretensions to learning like his, and without any effort to combat the doctrine from a standpoint like his, I may be allowed to state my objections in plain terms that all may understand. And first:

If, by automatic action, they mean such as is not dependent upon the will, then I must insist that the theory plainly contradicts human experience, and is disproven by human consciousness. Personal consciousness declares to us that our impressions and ideas are to a large extent subject to the force of the will. We know that by force of will we can call up mental action, we can retard or accelerate a train of impressions or ideas, or we can dismiss it altogether.

And our consciousness declares to us that there is in our nature something behind, below and above our idealization. Something behind all our thoughts and feelings, all our impressions and ideas, and that something is the undefined and indefinable *Ego*, the *I, myself*. Hence we speak of *my* thoughts, *my* feelings, *my* impressions, etc. This is established by the evidence of consciousness, and the evidence of personal consciousness in its normal condition cannot be refuted or denied.

In the next place, the doctrine of automatic cerebration has in it the essence and the quintessence of fatalism, and utterly destroys all moral responsibility. As well hang a man for a wrong action in the secreting power of his liver or kidneys, as for a wrong action in the secretions of his brain. On the principle assumed, one of these is no more under his control than the other, nor is he any more responsible for the one than for the other. The doctrine, therefore, is either untrue in itself, or tending as it does to the destruction of society by removing all personal moral responsibility, is most dangerous, and ought to be avoided. But it is not true, the ablest and most renowned scientists themselves being the judges. As Dr. Bauduy has well said, "Are the heroic inspirations of Homer and Virgil, the admirable calculations of Newton, the splendid speculations of Des Cartes and Leibnitz, the funeral orations of Bossuet, the immortal tragedies of Shakspeare and Racine, the *chef d'œuvres* of Michael Angelo, of Raphael and of Rubens,

the musical creations of Beethoven and Meyerbeer, the science of Alexander Humboldt, the genius of Cæsar and Napoleon, the researches and sparkling scintillations of Hervey, Virchow, Trousseau, Ray, Esquirol and all the illustrious disciples of the healing art—in a word, all the literary, artistic, scientific, philosophical, medical, poetic, legal, rhetorical and theological treasures of the world, are we to *believe* that they are only the mere reflex products of nervous action? Are such delicate and incalculably superior physical developments and attainments purely and essentially reflex actions, strictly analogous to automatic actions of the spinal marrow? Such assertions are pure fiction which savors of puerility—pure hypothesis without adequate proof; mere comparisons without even the foundations of argument; mere figments of fancy without authoritative corroboration; mere shadows which dissolve when a serious attempt is made to reach them, hiding behind their dark outlines the specters of materialism and fatalism.”

This is all true. The doctrine combated is at war alike with the deepest instincts and highest aspirations of our nature, contrary to our consciousness and experience, and blasting to our fondest hopes.

But there are certain phenomena, not uncommon among men, which go far to fortify, if they do not prove, the consciousness of the soul in its disembodied state. Such as wonderful activities of soul after a partial or total loss of control of the body; and in cases of suspended animation where persons have remained for hours, and sometimes for days, not a movement of muscle, nor a breath, not a pulsation, lips bloodless, eyes sunken, body cold, and yet after resuscitation they remembered the words spoken by those around them, the preparations made for the funeral, and all particulars were noted and remembered, and that, too, when all power of the body was lost and there was no perceptible mechanical or organic action whatever. Many

such cases have been reported and well authenticated, and, although they do not prove the conscious existence of the disembodied soul, they surely point in that direction.

Again, there are certain psychological phenomena that seem to bear on the subject and favor the doctrine of conscious existence when separated from the body.

A distinguished physician in England once reported a case substantially as follows, fixing the date in the month of June, 1815:

There was a large and fashionable party assembled in a private house in London. As one of the party, was a young lady who for some time had been betrothed to a Captain in the British army, then serving on the continent. This young lady had seemed more than usually pensive or sad during the evening, but at length was prevailed on to favor the company with the then favorite Scotch air, "The Banks of Allen Water." She seated herself at the piano, commenced, and with wonderful pathos and simplicity proceeded until she began the verse, "For his bride the soldier sought her," when she stopped suddenly, and without removing her hands from the instrument, sat gazing into vacancy, while the color faded from her cheeks and left them deadly pale. She continued thus for some seconds, and then uttered a piercing shriek. Attempts were made to arouse her; but still with dilated eyes and expression of horror on her countenance, she gazed fixedly forward, and at last muttered, "There! there!—they are with their lanterns. Oh! they are looking for the *d-e-a-d!* They turn over heaps. Ah!—now—no! that little hill of slain. See, see! they are turning them over one by one. There *he is!* Oh! horror! horror!—*right through the heart!*" And with a terrible shudder she fell senseless. From this she passed from one swoon to another, becoming weaker and weaker, positively declaring, when not in a swoon, that she saw her betrothed, and that he had been

shot right through the heart. On the fourth day (says the physician), a letter was received from the colonel of the regiment, directed to the family, and announcing that the captain, while valiantly charging at the head of his company, was shot through the heart by a French officer. It was during the battle of Waterloo.

The story is long, but this is the gist of it. How shall it be accounted for? Was this the "reflex product of nervous action"—a mere automatic action of the brain? The brain was in London; the things seen, or professedly seen, were in Belgium, and the sea between them. Admitting the statement to be true—and I have never heard of any rebutting testimony—it can be accounted for only on psychological principles; and those principles must admit the separate existence of soul and body.

I cite another case, and the two may stand as specimens of many, perhaps scores, I might adduce:

In the "Life of the late Dr. Wayland," it is related that when, in the winter of 1814, he was expected home from New York, his mother—who was with her husband sitting quietly at home—suddenly arose, walked the room in great agitation, saying, "Pray for my son; Francis is in danger!" At her earnest solicitation, her husband joined with her in fervent prayer that the son might be delivered from peril. At the expected time, he arrived; and at once his mother asked what had happened; and on comparing time, it was ascertained that, at the time of her agitation, he—coming up North River on a sloop—had fallen overboard, and the sloop passed over him; but, being an expert swimmer, he kept himself afloat until rescued.

These, as I have said, are specimens. I could present a long list of a similar kind, all of which are as well authenticated as historical facts usually are. What shall we say of them? Could they by any possibility have occurred on purely materialistic principles? How could they have been "the mere reflex product of nervous action?" Such an

assertion, it seems to me, would be sheer nonsense, and very poor nonsense at that. These things were beyond the touch, the hearing and the sight of the parties concerned—utterly beyond the reach of physical sense. We may curtly say, they are not true ; but this would be merely to present our simple negation against the positive testimony of scores of persons—many of whom were as intelligent and reliable as ourselves. If we say such things are impossible, that were only to repeat what has been said of a thousand things which were afterwards proven to be true. If we say it was clairvoyance, that would be to admit the very principle for which I contend. Clairvoyance—if there be such a thing—is simply discerning objects which are beyond the reach of the senses ; and if so discerned, they are discerned by something extraneous to the material organism ; and that something is more likely to be what we call soul than anything else.

The sum of the matter, then, is about this: the Scriptures teach the conscious existence of the disembodied soul. We find nothing in the highest teachings of our science that is in conflict with this teaching ; on the contrary, we find much of a confirmatory character. We find many phenomena in human experience that indicate, if they do not prove, the doctrine. And lastly, we find in human consciousness—everywhere and all the time—a hearty response to the Scriptural teachings on the subject. Our hopes, our fears, our highest aspirations and our deepest instincts, all say, *it must be so!* And this is, as a general thing, equally true of enlightened, civilized, semi-barbarous, barbarous and savage nations: all believe, and always have believed in a conscious hereafter for man. From all of which I conclude, not only that the Bible doctrine is true, but also that we are much nearer to, and much more influenced by, the purely spiritual world than we have been accustomed to suppose.

Ere I close this discourse, I will ask your attention to an-

other class of psychological phenomena, instances of which have fallen under the notice of many persons. I allude to occurrences that have taken place in the last moments of the dying.

Passing over the dying experience and testimony of ministers and confessors, and holy men and women, in past ages; I note only a few instances, the like of which some here present may have witnessed: such as the sudden opening wide the eyes in death, and with a pleased look of surprise and wonder gazing upward, seemingly unconscious of all things earthly. In other cases, soft whisperings have been heard from the dying man or woman—whisperings as if to some being unseen by those around them. In others still, a sweet, heaven-like smile, has played over the countenance, after the power of speech and sight and hearing were gone. This was the case with my own dear mother. Still further; in a few cases that have come to my knowledge, others have professed to see around them what mortal eyes could not discern.

Rev. Enoch George, one of the bishops of the Methodist Episcopal Church, whose death occurred in Staunton, Va., August 23d, 1828, just before he died, pointing around him, said, "Who are these? who are these? Are they not all ministering spirits?" And then exclaimed, "My dear departed wife is with me, and I shall soon be with her in glory."

And I tell you, Brethren, Bishop George was no ranter, no fanatic, but with a clear head and a sound mind, he lived the life of an upright, faithful, consistent and successful Christian minister.

But a stranger case, if possible, once occurred in a congregation I was serving. There was a remarkably sprightly, intelligent and amiable little girl, somewhere from six to eight years old, who while dying, after a short but violent illness, called to her weeping mother, "Oh! ma, see the

pretty children !” “Where, dear ?” “All around. See ! see ! Listen how they sing !”—then gasped and died.

A quite small boy in Lee County, Va., some years ago, lay on the point of death’s dart. He was only some five or six years old. Arousing himself as from a stupor or sleep, he suddenly cried, “Oh ! Mamma, take me up, wash me and dress me. The angels want me ; they have come for me.” His mother quickly did as requested, then laid him down ; and *the angels took him !*

The last and most remarkable case I shall mention occurred in this City, nor shall I hesitate to give the name : it was Richard Dallam, a man well known to many of the older citizens, and, so far as I have ever heard, approved by all. I knew him quite intimately from early in 1852 to the time of his death ; talked with him often and closely. He was well informed as to all the cardinal doctrines of our holy religion. Much better informed than are most professed Christians. He believed those doctrines firmly, and held on to them with a grasp stronger than death itself. So far as I could judge his spirit, like that of his Master, was meek and lowly, while as I believe his life as a Christian was unblamed and unblamable ; and yet for some (to me) unaccountable reason he never was satisfied with the inward evidence of his acceptance with God, and hence always went with a spirit more or less bowed. At length he was sick unto death. In his last moments I was not with him ; but the late Bishop Marvin, then a pastor in the City, was ; and on his return from the death scene said to me, “Well, our good Brother Dallam is gone, and such a scene !” “Tell me of it,” said I. “Well, you know,” he continued, “how he was troubled with doubts and fears, and how they cast a gloom over him. This continued as long as he could speak. He believed, he trusted, he hoped ; but no clear, full, triumphant witness. He had said to his daughter, if at the last he saw his way clear and

could not speak, he would raise his right hand. Lying with his arms folded across his breast, he was speechless and dying. In deep silence we stood or kneeled around and closely watched him. At last the solemn '*he's gone!*' was whispered around. Till then not a word spoken, nor a motion made, no signal given! Then, several seconds after the last pulsation, the last breath, the last gasp, to the amazement of all, the right hand was raised slowly from the elbow up to the perpendicular, then suddenly fell back motionless and cold." With much feeling Bro. Marvin added, "It came to me like a voice from the other side." And such, perhaps, it really was.

In conclusion, Brethren, let me say, On our Christian theory we can account for these things very satisfactorily. Let scientists and materialists account for them as best they can. Our Heavenly Father has given us "a pleasing hope, a fond desire, a longing after immortality," and he will be true to us in this as in every other respect.

At our next meeting we will consider the *where* and the *how* of our future conscious existence.

DISCOURSE III.

"But man dieth and wasteth away; yea man giveth up the ghost, and where is he?" —Job, xiv : 10.

A solemn question, and one that has agitated many a mind and heart. It is evident, however, that he who originally propounded it did not believe in annihilation. He knew that in one sense men died, and that they wasted away, but believed they still existed; and if they existed at all, they existed *somewhere* and *somehow*; hence he asked, "Where is he?" This is the question for the evening—Where is he?

If it be true, as maintained in former discourses, that the vital force in man, as the scientists are pleased to call it, or the soul, as the Bible and theologians have it, is to have an existence separate from the body, and in that existence to retain its consciousness, then it is fair to suppose that by that consciousness it will not only retain and recognize its own identity, but its place and surroundings as well. "Antecedently, therefore, there is nothing to render objectionable the statement that immediately after death men not only enter a definite place, but are in possession of full consciousness while in that place;" and if in full consciousness, there must be a cognition and realization of their surroundings. I am aware, however, that some metaphysical theologians contend that the soul is pure essence, uncompounded, unextended and indivisible—a monad, a mere metaphysical entity; and I knew one of these who once expressed to his congregation the belief that a thousand of these spiritual

monads might play upon the point of a needle. But this is drawing the point too fine, too infinitesimal, for all ordinary comprehension. I prefer the plain teachings of God's Word: that man has a soul; that it does and will exist as heretofore stated; that the fact of existence and of locality is and will be known to the soul itself; hence that it (the soul) is *something* and is *somewhere*. To this Divine teaching neither science nor philosophy has anything to oppose. Now, where is it?

In seeking for an answer, I hazard nothing in saying we must go beyond the researches of science and the speculations of philosophy. If at all we receive a true and satisfactory reply, it must, so far as I can see, be matter of direct revelation. All else will fail us. The Bible claims to be a revelation from God; let us then ascertain what it teaches, and then see, if we can, whether science or philosophy has anything formidable to offer in opposition.

In pursuing the inquiry, I shall, as already done, borrow liberally from the works of others—cheerfully acknowledging their superior learning and my obligations thereto.

The place to which the Old Testament Scriptures assign disembodied souls is in the Hebrew called *Sheol*, the original root having the force of either *cavity* or *asking*, as if, says Prof. Townsend, it were a place never full, or, as if the friends of those who enter it were asking respecting the departed without obtaining a response. This word is used sixty-five times in the Old Testament. Our English Bible translates it "grave" and "hell" thirty-one times each, and three times it is translated "pit." It is now generally allowed that *Sheol* has an exact meaning, and signifies the place into which the souls of men enter at death, and where they remain until the resurrection. Had the Old Testament writers meant literally the "grave," in the places so translated, they would, it is thought, have used the word "*Kehber*," and had they meant the pit, they would have

used *Bohr*. This last word is translated "pit" or "cistern" twenty-five or thirty times, and the former is translated "grave" or "sepulcher" nearly as often; hence it is inferred that one or the other of these would have been used instead of *Sh'ol*, had the writers really meant "grave" or "pit" in the cases so translated.

The Septuagint or Greek version of the Old Testament, a translation from the Hebrew into Greek, made by seventy-two learned men chosen for that purpose, and made, primarily, for the use of the celebrated Alexandrian Library in Egypt, is one of the oldest and most valuable of all the Greek versions, and has for the *Sheol* of the Hebrew the word *Hades* in Greek, and thus the word *Sheol* is translated in every place where it occurs in the Old Testament, with only two exceptions (2 Sam. xxii, 6; Prov. xxiii, 14); and so far as I know, this word *Hades* is universally accepted as denoting the intermediate world—the place of departed spirits.

In the New Testament the words *Ha'ies Tartarus*, *Phulake*, meaning prisons, and *Abussos*, the deep, are used, and these are accepted as meaning substantially the same—the place of departed spirits.

Now it is, I believe, an admitted fact that both the ancient Greeks and Jews divided the intermediate world into two parts, one being the temporary abode of the righteous, the other the temporary abode of the wicked. The first they called *Paradise*, the second *Gehenna*. These views prevailed when Christ was on earth, and he by no word or hint taught otherwise; on the contrary, many of his sayings gave strong confirmation to the correctness of these opinions, which had, as I think, been gathered from Revelation, the teaching of the prophets, and possibly from other sources, and are firmly maintained by the majority of Christendom to this day.

Perhaps it were best I should be more particular at this

point, and state clearly what was the original meaning of the words used. The Hebrew word *Sheol*, I have already defined. The Greek word *Hades* literally means "not to see," or the unseen, the invisible; hence, its use in reference to the place of departed spirits—the invisible world. It is a general term; and as such, answers precisely to the Hebrew word *Sheol*.

The word Paradise is said to be not of Greek, but of Persian origin, and originally meant *pleasantness*, or a *pleasant garden*. Nearly or quite the same idea was expressed by the Greeks in the term *Elysium*. The Greek word *Gehenna* seems to have been derived from the Hebrew word *Ge Hinnom*, or the valley of Hinnom: a small valley near Jerusalem, where the Canaanites sacrificed children to Moloch, by making them pass through the fire, or burned them alive. A particular part of the valley was called *Tophet*, and it is supposed that was the particular part where the sacrifices were offered. These sacrifices have been described substantially as follows:

The image of Moloch was metallic, hollow, and, at the time of the sacrifices, heated. The arms were inclined and projected over a pit filled with burning combustibles. The children to be burned were placed upon these inclined arms, and of course rolled off to the pit of fire below. This was done amid a roar of drums and other sounding instruments to drown the shrieks and cries of the innocent sufferers. And because some musical instruments called *tuph*, or timbrils, were used, some have supposed the name *Tophet* was derived from this. I incline to the opinion, however, that it was derived from a word or words, that literally signify "fire-kiln" or "fire-stove;" as not only the more probable, but also the more appropriate and natural derivation.

In the later periods of Jewish history, this valley of Hinnom or Gehenna was used as the receptacle of the car

casses of dead animals and other offensive matter carried out from the City ; and, as a sanitary measure, fires were kept almost or quite constantly burning there. This fact, also, greatly assists us to a proper understanding of the general question.

Our English word *Hell* has been derived from the Anglo-Saxon word *helan*—to cover or to hide; and in English literature of former days, you will find that the tiling or slating of houses, and the covering of books, was termed *heling* them. So this word, in its original significance, well corresponds with the Greek word *Hades* and the Hebrew word *Sheol*.

Now, in view of the division of Hades by the Greeks and Jews into two parts, as already noticed, and in order to express clearly the Jewish and Scriptural views of the unseen life, Prof. Townsend makes the following classification :

“ First, *Hades*, in which are the temporary abodes for all the dead, including the righteous and the unrighteous. Second, *Paradise-Hades* in which are the temporary resting-places of the righteous. Third, *Gehenna-Hades*, in which are the temporary prisons of the unrighteous. Fourth, *Paradise-Propet*, or the Heaven of Heavens, which will be the home of the righteous after the Judgment. Fifth, *Gehenna-Propet*, into which are cast the unrighteous after the Judgment.”

As a matter of convenience in the discussion of the general subject, this classification is very proper; and it perfectly accords with the views entertained, not only by modern Christian teachers, but by the ancient Jews and Greeks as well; withal, it is a conclusion legitimately drawn from the general teachings of the sacred Scriptures. But let it be understood that, in speaking in this place of *Hades* as being divided into two parts, reference is had to *condition*, state of *being*, rather than to place or space. This latter may be included, but will come under notice at another time.

It is proper to remark further, that *Paradise* and *Gehenna-Hades*, as the temporary abodes of the righteous and the wicked, begin at the death of the body and end at the general judgment. Then Paradise and Gehenna-*Proper* begin after the general resurrection and judgment, and end *not at all*. Hence, we read of death and Hell or Hades being destroyed. No more death, no temporary or intermediate existence—at least for man, but all fixed, permanent and eternal.

Now, we have gained this much: that the Hebrew word *Sheol*, the Greek word *Hades*, and the English word *Hell*, as translated in our Bible, denote—

1. The grave. As in Genesis, 37, 35, Jacob said, "I will go down into the grave (*Sheol*) mourning"
2. Deep and dreadful sorrow! Psalms, 18, 5: "The sorrows of Hell (*Sheol*) compassed me."
3. The whole army of wicked spirits. "The gates of Hell shall not prevail against it," etc.; and,
4. The state and place of the lost. "In Hell, he lifted up his eyes," etc. Luke, 16, 23 "The wicked shall be turned into Hell." Psalms, 9, 17.

Many other citations might be made to the same effect.

In regard to the place of the finally lost, we have a description in Revelations, 19—20, 20—10, and 21—8. The sum of which description is, "A lake which burneth with fire and brimstone."

Now, in view of this description, let us proceed a step further.

The word *fire* is used in the Scriptures to denote—

1. The holiness and justice of God and his displeasure with sinners. See Deuteronomy, 4, 24; Hebrews, 12, 19; and Nahum, 1, 6.
2. It is used to symbolize the spirit of grace in its purifying influences, as in Isaiah, 31, 9; Zachariah, 13, 9; Malachi, 3, 2; Matthew, 3, 11.

3. It denotes sore afflictions. Isaiah, 24, 15; 1 Peter, 1, 17. Hence we often hear of the fires of afflictions.

4. The Word of God. Jeremiah, 33, 29; 1 Corinthians, 3, 13. (Revealed by fire.)

5. Ardent zeal—for or against the truth. Luke, 12, 49, where Christ saith, "I have come to set fire on earth."

6. It is used to denote the torment of the lost: as in Deuteronomy, 32, 22; Isaiah, 33, 14 and 66, 24; Matthew, 25, 41; Mark, 9, 44; Revelations, 14, 10.

The texts cited under each of these heads are but specimens to establish the position assumed. Other texts of like character might be adduced. There are also other acceptations in which the word fire is used in the Scriptures; but these will answer the present purpose.

The question now comes up, is the word fire, in the instances cited, used in a figurative or literal sense? which? It is doubtful if we could any where find a man or woman of sound sense, and with any pretensions to learning, that would pretend to say, that in the first, second, third, fourth and fifth instances cited, the word is used in a literal sense. Of course it is not. It is in a figurative sense only that it is there used. Well, then, if it be used figuratively in five of the six cases cited, why should we regard it as literally used in the sixth, especially when the probabilities and proofs are as clear in the one case as in the other. Is there any thing in the laws of interpretation of language that requires or justifies us in doing so? I know of nothing. Whatever may or may not be signified by the "lake of fire;" the "fire that is not quenched," and the "worm that dieth not," I must be permitted to maintain that it is not a literal lake, not a literal fire, or a literal worm. And while I believe in the justice and certainty of future punishments, as fully as a man can believe that doctrine, at the same time I do *not* believe in misinterpretations and misapplications of the Sacred Scriptures.

If you ask, in what then does the punishment of the future consist, I reply : that part of the subject will be considered at another time, and will no doubt be found sufficiently appalling.

But if at the present you will seriously consider the suggestions I have made in regard to *Gehenna*, or the valley of the son of Hinnom, consider the uses made of it : first, as a place for the sacrifice of children to Moloch by burning them in the fire ; then, as the receptacle of the bodies of malefactors who had been put to death, the bodies of dead animals, and of all manner of offal and filth from a large city ; consider it all—the fire kept constantly burning, the worms that preyed upon what the fire did not consume, the offensive, horrible and revolting character of the place, and then remember *that* place was referred to, time and again, to illustrate the condition and sufferings of lost souls ; and if the substance be always greater than the shadow, the thing signified greater than that which is used to represent it, what a horrible condition must ours be, if, at the last, it be said to us, “DEPART, I KNOW YOU NOT !”

But, perhaps, you may say, all this, all I have stated, is general, and to a large extent indefinite as to the *place* of departed souls. I admit it. But there were preliminaries deemed necessary to a proper and correct understanding of the matter. What I have given in regard to place has been drawn from the Scriptures, and is of a general character. Departed spirits, disembodied souls, are existences ; existences imply space in which to exist ; also a particular part of space called *place*. It is not pretended they exist *everywhere* at the same time ; hence they must be *somewhere* ; or, in other words, if they do not pervade all space, they must occupy some space ; and that some space is, *place*, as a particular part in all space. They may be in one place, then, for aught we can tell, quick almost as thought be in another place ; then still in another ; yet

all the while, they are, and so long as they exist, must be in *some* place. Where is it? Science does not inform us, philosophy cannot tell, and beyond what has been alluded to, the Bible does not inform us, except in an indirect and inferential way.

And now, as I have occupied as much time as should be taken up with the discourse this evening, I propose, by the blessing of God, to continue a consideration of the subject at our next meeting, and then tell you what *I think* may be justly and legitimately inferred from the general teachings of the Scriptures, and also from certain facts and phenomena connected with human history and experience. This, of course, will be a most intensely interesting branch of the subject.

Meanwhile, I beg you will seriously, reverently and prayerfully reflect upon what I have now presented you, and familiarize these truths to your minds, that you may be the better prepared for that which may follow. And may God mercifully direct us in the way of truth and righteousness!

DISCOURSE IV.

"But man dieth and wasteth away ; yea man giveth up the ghost, and where is he ?"—Job, xiv: 10.

I return to the subject of the last discourse with the purpose of inquiring a little further as to "Where is he ?"

The late Rev. Dr. Charles B. Tippet, of Baltimore, once related to me a thrilling incident, of which I give the substance :

A large funeral procession entered one of the cemeteries of that city. The body to be buried was that of a wealthy, fashionable lady, and the mother of an interesting family. The grave was reached, the religious services performed, the coffin lowered and the grave filled. Slowly the company moved off, but ere the most of them were beyond reach a piercing shriek was heard issuing from near the grave. A number of persons hastily turned back and found that the oldest daughter of the buried mother in a fit of despair had thrown herself across the newly made grave. Raising and attempting to comfort her, she would only reply, in wailing, bitter, tones, "*Oh ! if I knew where Mother had gone ! If I ONLY knew where Mother had gone ! !*"

And, Brethren, what pangs have rent thousands of hearts on similar occasions and under similar doubt and gloom ! "Where is he ?" was a question in the days of Job, thousands of years ago. "Where is he ?" has been a question through all ages and in all generations from then till now, and "Where is he ?" is still a solemn, awful question.

As we have already seen, the fact that he is, and that he is in the intermediate world, the place of departed spirits, has been Divinely revealed to us, and, so far as they can go, science and philosophy sustain the revealed truth, and from or by Revelation we learn further that in the place of departed spirits he is happy or he is miserable, according to the life he led while existing here as we now exist. This much we learn as to general truths and principles; but how little we know as to particular cases. How hazardous it is to affirm positively that this, that or the other particular person died safely and is safe in a better land. We have our opinions, and they may be correct, but opinions and assurances are not identical. We are assured that those who live right will die safely, but who can tell with certainty what is the character of the inward life of another? I incline to the opinion that, being guided more perhaps by our sympathies than by our cool judgments, we often allow ourselves to speak too freely on subjects like this, and pronounce positively when it is impossible we should know with certainty the truth of what we affirm. This is a marked fault in many of the obituary notices we see in the papers, where the writers pronounce unqualifiedly this one or that one died and "went straight to heaven." Suppose they did, what mortal on this earth is authorized to say so? "Oh, he was a Christian, and of course went to heaven." Very true, *if* he were a Christian and died as a Christian, he went, not to heaven in the proper sense of that word, but to Paradise, where the dying Jesus said the penitent thief should be with him. But who on earth knows certainly whether this, that or the other particular man is a Christian indeed—a child of God, renewed in the spirit of his mind and sanctified by grace? He may, so far as we can see, act before the world like a Christian, talk like a Christian, pray or preach pretty much as Christians do, yet all this may be simulated. How often has the world

been imposed upon in this matter, and it often happens the greater the knave the more wide-spread the imposition. We should, I think, do well to remember the Master's words, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you—*depart!*"

Men's willingness to die is no sufficient proof of their readiness or preparedness, else those who commit suicide and those who under the gallows tell gaping crowds of their willingness to die and their bright hopes of heaven, might be regarded as best prepared of all. It were time, Brethren, such twaddle should be done with, and men look at this awful subject in the light of Scriptural teachings and common sense. These unauthorized and extravagant views and expressions have sufficiently reproached our holy religion, and corrupted public taste and morals already. Better be done with them.

A copy of a printed sermon by Rev. H. N. (now Bishop) McTyeire lies before me. The subject is "The Intermediate State," and the first sentence of the sermon is this: "No man has yet been saved in heaven; no one sent to hell." "These states and conditions," the writer adds, "will not be awarded till the judgment; and it will not take place till the resurrection." If by heaven he means, as evidently he does, the final abode of the good, and by hell the *gehenna*, or the *gehenna-hades*, there is no doubt of the correctness of the statement.

Then, as we have already seen, the Scriptural reply to the question "Where is he?" is, he is in *Hades* or *Helan*, the place of departed spirits; if good, he is in *paradise-hades*; if bad, *gehenna-hades*. But where are *they*—where these *hades*? I do not know. Reason does not tell me, philosophy does not tell me, science is dumb, nor does it pretend to speak, and the Bible does not tell me. And yet

reason, philosophy, human experience and the Bible, each affords some feeble rays or glimmerings of light by the aid of which we may draw some interesting inferences and reach some very probable conclusions. Let us see. There has long been a widely prevalent belief in the Christian world that the souls of departed saints were permitted to revisit the earth and in some way or other minister to those who shall be heirs of salvation, and in the last verse of the first chapter of the epistle to the Hebrews, there is a declaration to the effect that angels are ministering spirits; but the question remains whether by the word *angels*, as used in that connection, allusion is made to disembodied spirits who were once in the flesh? A careful examination of the word, as used in different places of the Bible, reveals the fact that it (the word angel) means a messenger, usually one sent of God, and is applied sometimes to celestial sometimes to terrestrial beings. Sometimes the term is applied to Christ as the Angel or Messenger of the Covenant. Then in Revelations it is applied severally to the ministers of the Seven Churches in Asia. Then, again, it seems to have been applied to any means whatever by which God was to execute his judgments. And finally, in Matthew, xxv: 41, we read of the Devil and his angels. So we see the word is variously applied.

In the first chapter of the Epistle to the Hebrews, the writer argues the Divinity of our Lord, and declares he was made so much better than the angels, that all the angels of God should worship *Him* as over all. And of these angels he saith, "Who maketh his angels spirits and his ministers a flame of fire;" and finally declares these angels are all ministering spirits sent forth to minister to them who shall be heirs of salvation.

Now, the last verse of this chapter—"are they not all ministering spirits," etc., has been much relied on to favor the doctrine of the ministration of departed saints. But the

value of this depends altogether on the sense in which the word angel is used in the chapter. As the word signifies messengers, it may be used in reference to all the means by which God executes his providences. But if not in reference to all, then which? "He maketh his angels spirits and his ministers a flame of fire" is the reading. How shall we understand it? as it stands, or otherwise? Does it mean he makes spirits of angels, or messengers, or that he makes spirits to be his messengers? Then is it that he makes his ministers a flame or as a flame of fire, or makes a flame of fire his ministers? Take it as you will, it still leaves us in doubt as to whether these spirits ever belonged to earth. No light, therefore, is thrown directly on the subject by the passage so often quoted, as it is clear that what is meant by angels in one part of the chapter is also meant in each place where the word occurs. So, if the souls of those who once lived on earth revisit and minister to those now alive, we must find the proof elsewhere than in this chapter.

In their accounts of the transfiguration Matthew and Mark say there *appeared* Moses and Elias, and they were talking with Jesus. Luke says, "Behold, there talked two men with him, which were Moses and Elias." Now, observe, nothing is said or intimated as to whence these two men came. Simply "they *appeared*." The very language we would naturally use in reference to one who was present but previously unseen. Hence, he *appeared*, became visible and was audible. This is suggestive.

The angel which showed John the wondrous things spoken of in the twenty-second chapter of Revelations, and whom John fell down to worship said, "See thou do it not, for I am thy fellow-servant and of thy brethren, the prophets, and of them which keep the sayings of this book." Three clear cases, these, of the spirits of the departed returning to earth, or rather manifesting themselves on earth. Whence

they came we are not informed, nor is there in the history of the case anything contrary to the supposition that they may have been near the earth all the while, though invisible to mortal eyes.

There are also frequent allusions in the Bible to ordinarily unseen intelligences which have their abode somewhere, and seem to be familiar with the intermediate world and also have some knowledge of, and connection with this. In other instances mortals here seem to have been permitted a glance—a momentary sight of the intermediate world, as may have been the case when Jacob had that wondrous vision that led him to exclaim, “How dreadful is this place! This is none other than the house of God and the gate of heaven.” And on the borders of that world it may have been, and most likely was, that Elisha stood when he witnessed the translation of Elijah. And on the same borders it may have been that he and his servant stood at Dothan, when, in answer to his prayer, the eyes of his frightened servant were opened, and he saw the mountains full of what to him seemed to be horses and chariots of fire around about Elisha. And it may have been from the portals of that world that the voice was heard at the baptism of Jesus, and again at the transfiguration. Those portals were opened to the sight of the dying Stephen, who joyously declared the fact amid a shower of death-dealing stones; and, as I firmly believe, the same portals have been opened to thousands of God’s dear children, who, ere they had quite left this world, were permitted to have a glorious view of that intermediate world, see some of its inhabitants, and hear the music of their sweet songs. To such instances allusion was made in a previous discourse, and perhaps it is not necessary that I add more.

But there is another side to this question. We read of the Devil and *his* angels. The Bible distinctly recognizes not merely the existence and antagonism of good and evil—rec-

ognizes them not merely as antagonistic principles of forces, but also recognizes the existence and supervision of a living God, from whom all good is derived, and the existence of a personal Devil, the Father of Lies, a designation, let me remark, under which may be classified all wrong, and whence proceeds all evil. It is all a lie. Though its existence and frequent recurrence is a fact, yet its nature and principle is a lie, proceeding from the Father of Lies. This Father of Lies has his angels, among whom are those who kept not their first estate, but were cast down to *Hades*, and reserved in chains of darkness until the judgment of the great day. Observe: According to St. Jude they left their habitation. Peter says, were cast down to hell—*Hades*—and both say they are under chains of darkness reserved unto judgment. These are not supposed to have been habitants of mortal bodies like ours. Then the Savior, in his account of the final judgment, as given in the twenty-fifth chapter of Matthew, says the cursed—the finally impenitent among the children of men—shall go away into everlasting fire prepared for the Devil and his angels.

Now, taking the sum of the Bible teachings on the subject, we find it to be about this: The souls of men when this life is ended pass into *Hades* or the place of departed spirits; the good into pleasantness or Paradise, as the representative of Heaven, their final and eternal abode; the bad into *Gehenna*, as the representative of *their* everlasting abode. Into these final abodes they are to enter after the resurrection and last judgment.

But, as the probabilities are that those in Paradise are made to be ministering spirits to execute the Divine will, so the probabilities are that those in *Gehenna* are made to be ministers of the Father of Lies, to execute so far as possible *his* will. The first, like their Divine Master, delighted to do the will of God while here, hence it is presumable they

delight to do it there. The others served the Wicked One of choice while here; there they may have to serve him through dire necessity. As every good and perfect gift cometh down from the Father of Lights, and as these have passed their probationary states, it is not to be supposed they retain any love or desire for good, or have any affiliation or sympathy with or for that which is good; and being evil and evil only, they are fit subjects for doing the will of him they served while on earth. Hence we read of war between Michael and his angels, and the Dragon or Devil and his angels; and the messenger or angel that came to Daniel, after his full three weeks of fasting and prayer, said, "Thy words were heard from the first, and I am come for (or because of) thy words. But the Prince of the kingdom of Persia withstood me one and twenty days; but lo! Michael, one of the chief princes, came to help me," etc. A conflict, this, between spiritual existences, between angels. This Michael also contended with the Devil about the body of Moses. Now, if the souls of the departed participate in such conflicts, and the probabilities are that they do, then both the good and the bad are respectively employed in executing the will of the Master they served while on earth; one party working good, the other working evil; one protecting and defending, the other seeking to pull down and ruin. Then, to a large extent, this world is the theater of their operations, and we mortals are the objects of their interest; one party to help the other to hinder; one by the action of mind upon mind and the communion of spirit with spirit, to suggest, to strengthen, to encourage and comfort in all that is good; the other in all that is evil. One to help us to heaven, the other to lead us to perdition!

I do not say this is certainly so, but I do say such are the probabilities in the case, and the probabilities are as strong on the one side as on the other. If the souls of the

departed minister to us for good, so the souls of the departed may minister to us for evil. "The angel of the Lord encampeth about them that fear him," and the angel of the Wicked One may do likewise.

If the foregoing suppositions be accepted, they lead to the following conclusions: 1. That Paradise and Gehenna were used to denote conditions rather than place in *Hades*. But as every state or condition of conscious existence must have some part of space or some place in which to exist, and as there can be no reasonable objection to the supposition that a disembodied spirit may pass from place to place with the celerity of an electric flash, they may be here, there, yonder, anywhere the great I AM may permit, and still be in *Hades*. Then *Hades* is wherever they are.

These views and those of the preceding discourse are directly or indirectly taught in the Scriptures, and, as I will hereafter show, neither science nor philosophy have any valid objection to present against them.

It may be objected that "these conclusions do not satisfy the longings of the human heart, in that they leave our loved and lost ones in an uncertain condition, wandering, it may be, indefinitely through space, and this does not fill our desires nor altogether satisfy our feelings."

I reply: 1. These things are not to be determined by human desires, sympathies or feelings of any kind, but by the teachings of infallible truth.

2. The disembodied souls of the good are where Jesus was, and to him has been given all power in heaven and on earth. They are his, they are with him, under his care and in his keeping; they have all the rest, all the bliss, all the happiness their capacities will allow. After the reunion of soul and body their capacities may be greatly enlarged. But be that as it may, their bliss is, and will ever remain, full and complete. What more could we ask? They are with Jesus; let him send them to minister to us

or to others. Send them to this or to other worlds ; send them where and when and as he will. He watches over them ; they are safe, they are blessed in the presence and love of him in whose presence is fullness of joy, and at whose right-hand are pleasures forevermore. Then let no murmuring thoughts arise. Let us thank God they are safe, and humbly seek to follow on, that our state may be like theirs.

In concluding this discourse let me remark that, having gone thus far, I purpose, by the blessing of God, to continue, and in subsequent discourses consider the teachings of the Scriptures in regard to a general resurrection of the dead, a final judgment, and the world beyond, giving particular attention to what is taught in regard to both the righteous and the wicked, and the duration or perpetuity of the states, when death and *Hades* shall have been destroyed.

And now unto, etc.

DISCOURSE V.

"But man dieth and wasteth away; yea, man giveth up the ghost and where is he?"—Job, xiv: 10.

There are yet a number of questions connected with the intermediate state or world, some of which had perhaps better be considered before we pass to a discussion of the doctrine of a general judgment. And I notice, first, one which may have been in the minds of some here present who listened to the last discourse.

It is this: If, as maintained, the place of all departed spirits be designated by the term *Hades*, and if we accept the Greek and Jewish view as to the division into Paradise, and Gehenna *Hades*, and yet the probability of the inhabitants of both being messengers to men on earth, some for good and some for evil, then how are we to understand the declaration in the 16th chapter of Luke, "There is a great gulf fixed. So that they which would pass from hence to you cannot, neither can they pass to us that would come from thence."

Let us try to meet the question fairly. If the narrative concerning the rich man and Lazarus be not a veritable history, as many contend, then it is a parable, and as a parable, illustrative of something that had occurred, or might occur. So in neither case is the question affected as to the doctrine taught.

Observe: The rich man died, was buried, and in hell (Hades) he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom. Now, the first question is, does

the phrase "afar off," as here used, refer to distance literally or to moral status? Sinners on earth are said to be far from God, yet God is omnipresent; hence, the far off must refer to moral character. May not this be the meaning in the case under notice? Then there is a great gulf—literally a chasm between the parties—an insuperable, an impassable barrier. What is it? What can it be else than the moral condition of the parties? This would fix a barrier whether there were or were not anything else. It seems altogether sufficient in itself to meet all the requirements of the case. The moral condition and relation would utterly prevent one party from experiencing the pains of the other, and equally prevent the latter enjoying the bliss of the former.

If this view be accepted, then the difficulty is removed; and besides there is a strong if not an entirely conclusive argument in favor of the perpetuity and endlessness of the condition of the parties respectively. It clearly intimates, and at least indirectly asserts, that in that particular state of being there is no moral change from bad to good nor from good to bad. And taking this in connection with our Lord's declaration in regard to such as sin against the Holy Ghost not obtaining forgiveness, either in this world or in the world to come, there is, so far as I can see, no just grounds for supposing that such a change can ever take place beyond the present life. For if the sin against the Holy Ghost consist, as I suppose it does, in a persistent resistance of his influence, there can be no forgiveness in this world to those that resist, as it is only by his influence that we are enabled to repent, believe and obey, or feel the desire to do so; and there is no word, hint or intimation in the Divine Word that any offer of repentance is made elsewhere than during the present life.

But it is often asked, did not Christ descend to Hades and preach to the spirits in prison? and if so, why should it

have been done if not to give them a chance for repentance?

This is a question that has long agitated the Christian world, and deserves serious attention. That our blessed Saviour was in Paradise between the time of the crucifixion and resurrection, is perhaps doubted by none who accept the teaching of the Scriptures; but that he preached to spirits in prison while there, is another and a very different question, and one that is by no means clear.

The text usually quoted and relied on, to sustain the doctrine taught on the subject, is in the First Epistle of Peter, chapter iii, verse 19, which, in connection with the 18th and 20th verses, reads thus:

“For Christ also once suffered for sins; the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the ark was preparing,” etc.

Now, let us first analyze this text, in order, if possible, to get at its true meaning; then we may notice some of the modes by which it has been sought to be interpreted: “Christ once suffered for sin;” he, “the just, suffered for the unjust.” How? “Being put to death in the flesh (body), but quickened (made alive again) by the Spirit; by which—” By what? By that Spirit which quickened or made alive his dead body. The relative “which” evidently relates to “Spirit” for its antecedent, and the meaning is, by which *Spirit* “he went and preached.” To whom? To “*the* spirits in prison.” Note the definite article, *the* spirits. What spirits? Those “who were sometime disobedient.” When? “When the long suffering of God waited in the days of Noah,” and those particular days “while the ark was preparing,” or being prepared. So we see that both the par-

ticular time and the particular spirits are designated. I do not see how any one could reasonably object to this analysis. If this be not accepted as the meaning, it might be very difficult, if not impossible, to affix to it any satisfactory meaning at all.

Three different modes of interpretation have been given the passage: 1. That Christ descended into hell (Hades) and there preached to the antediluvians; that such as then and there accepted the proffered conditions might be delivered; and, as I understand it, on this assumption is founded, in part, the doctrine of purgatory.

But let it be noted, 1. It is not stated what was preached; not stated or intimated that he then and there offered repentance and remission of sins; and before his crucifixion he had expressly taught us to believe there was an impassable gulf between the good and the bad there—between those in Paradise and those in Gehenna (Hades). In view of this, if he did go to the place of departed spirits and proclaim himself as the true Messiah, we may well infer the effect would have been to heighten the joy of those who had believed on him, and at the same time fix more indelibly a sense of condemnation in those who had rejected him. This or a similar conclusion we are bound to accept, if we assume that he preached there, and that there is an impassable gulf between the parties.

A second theory may be briefly stated thus: Christ, by the Spirit that raised his body from the dead, the same Spirit that strove with sinners in the days of Noah, preached to those sinners, and they being disobedient are *now* in prison. There is plausibility in this. But, as I think, a third theory comes nearer the truth. It may be stated substantially in the following words: That the Spirit of God did strive with the antediluvians we have positive proof. That they, or a majority of them, were disobedient, is also clear. Being disobedient, their destruction was declared

ere Noah commenced to build the Ark. Before that they had been convicted, condemned and sentenced, because of their disobedience, and from the time of that sentence they might justly be regarded as prisoners under sentence awaiting execution. Yet such was the long suffering of God, they were still permitted to be preached to by Noah even while under this condemnation and sentence, and those of them, if any, who believed and accepted the preaching of a Saviour to come, were no doubt forgiven and their souls saved, while the bodies were drowned. They were legally in prison, but with a gracious offer of repentance and salvation through the Spirit. I incline to this as the true interpretation, but have no quarrel with those who may think differently. So neither in this nor in any other text in the Bible, do I find anything to justify me in the assumption or the supposition that the offer of repentance is, or ever will be made to sinners except while in this life. On the contrary, all that I do learn on the subject, from Bible teaching, points in a directly opposite direction. And further, although I have examined arguments, assumptions and theories by the multitude in opposition to this view, I candidly avow I have never yet met with one which was not more or less faulty, and as such, insufficient to satisfy an honest, intelligent and unbiased mind.

But as this part of the subject may be placed under close review further on in these discourses, I leave it for the present and turn to another question; one that has perplexed, and still perplexes, many a mind. It is one that grows out of and appeals to our sympathies rather than to our sober reason, and may be expressed thus: How is it possible a mother or father could be happy knowing their children were in perdition, or children in heaven and their parents in suffering, or brothers or sisters or any who realized the tender and strong ties of nature? This gives the idea; and great indeed has been, and still is, the stress laid

upon it. It appeals to the deepest and most tender and delicate sensibilities of our nature. There is, perhaps, no tie on earth so strong as that which binds a mother to her children; and this forms the main and almost the only plea of all those who deny or profess to disbelieve the doctrine of future punishment. The doctrine, they say, outrages the best feelings of our nature, and at the same time represents God as a revengeful and vindictive tyrant, instead of a God of love and mercy as he is.

The last part of this objection I may notice at length in a subsequent discourse. Let us now direct our attention to the first part, and before proceeding further it were perhaps best to consult the Divine Word and thence take our bearings.

On one occasion the Sadducees, who were materialists denying the existence of angel or spirit, presented a case wherein seven men had successively been the husband of the same woman, she outliving them all, and then they challenged the Great Master to say whose wife she should be in the resurrection, "for they all had her." Now, hear his reply: "Ye do err (said he), not knowing the Scriptures nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

Does not this fully authorize us to conclude there are no marital ties among the departed? and if no such ties, then no basis on which such ties exist, and that in respect to such ties the nature is entirely changed? What else can we make of it? Marital, and we might say the same of parental and filial ties, together with the passions and propensities on which they rest, belong to earth. They are necessary to the lawful and healthful perpetuation and well-being of the race; but when the Saviour says they are as the angels of God in heaven, may we not infer they are free from those passions or propensities on which such ties are based?

Perhaps you are ready to say that the rich man in perdition expressed a concern for his five brethren still on earth, and desired they should be warned lest they come to that place of torment. So he did; but it is by no means certain that the desire did not arise from an apprehension they might, if there, increase his torment rather than from any concern as to their spiritual welfare. Looking at the case in all the aspects presented and suggested, it is very difficult to suppose him influenced by a desire for their salvation, as such desires whether for ourselves or others, come from God, being awakened in us by the Holy Spirit.

Again: At one time Jesus was teaching a multitude, and one said to him, "Behold thy mother and thy brethren stand without desiring to speak with thee." He answered, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother."

This is a remarkable passage. How shall we understand it? It is clear that no man, even here on earth, who does the will of the Father, is brotherless. Jesus says, he is *my* brother. No woman who does that will is brotherless or childless. Jesus says, she is my sister, or my mother. What then? Is not the inference legitimate that the ties that bind the Christian to Christ are stronger than all other ties—agreeably to his own saying, "He that loveth father or mother more than me is not worthy of me?"

This being so here on earth, may we not reasonably infer that the disembodied spirits in Paradise, being freed from all that is of earth earthly; freed from all those passions, propensities and appetites that belonged to the flesh rather than to the spirit, find in Christ, through Christ and from Christ, their every want supplied? Is he not all and in all to them; their natures so purified as that they desire

no more ; their wills lost or absorbed by his will, and their highest and whole delight being to do his will ? Is not all this a just and fair inference from the quotations made and from the general teaching of the Scriptures ?

Besides, what assurance have we that marital and parental affections extend beyond the present life ? They are necessary here ; but are they necessary there ? They belong to this life ; but what proof have we that they belong to the life to come ? If any think there be such proof, let them adduce it. We may desire and feel like they belong there as well as here ; but the argument is not with desires and feelings ; nor does it rest on these. We may not be able to understand how we could be bereft of these affections and propensities ; neither do we understand how we can exist out of the body, as " it doth not appear (to us) what we shall be." Now, we " see through a glass darkly ; then face to face." Now, we know in part only. I do not say these propensities will certainly cease with the present life—hope they do not. Still, I have no positive assurance from the Divine teaching that they belong elsewhere than to the present life. The resurrected body will be a spiritual body, suited to the purified soul ; but we cannot estimate what gain or loss there may be in the change from corruptible to incorruption, and from mortality to immortality.

Further : No one supposes otherwise than that a soul in Paradise is pure and holy, cleansed from all iniquity and impurity ; and that a soul in Perdition is devoid of all purity, all goodness—bad, and bad only. If this be so, how is it possible for us to even imagine any affiliation or sympathy between the two ? They are perfectly antipodal and utterly irreconcilable. No element, faculty or power in either that finds a correspondence in the other ; they can therefore only remain in most perfect antagonism, and this, too, because of their essential natures and character-

istics, irrespective of any or all previous correspondence or relationship.

I can understand how the redeemed mother or father, or child, or brothers and sisters, or life-long friends on earth, may hail each other, happy in the blessed world, and rejoice over them, even more than over others—all, however, subordinate to the superior love of Christ—but I cannot understand how a pure and holy intelligence may be made unhappy by a clear perception of manifested justice and mercy; and a clear perception of these, so far as they relate to themselves, all the saved may well be supposed to have. Loving God supremely, as they all do, they rejoice in all his works and ways. After all, justice is but the extreme of mercy; and the separation of the bad is mercy to the good. If, therefore, the punishment of the bad be right, be an act of justice, it can cause no pain to those whose perception and sense of right are clear, full and correct. Partakers of the Divine nature, assimilating to that nature, they are in perfect harmony with that nature in all its manifestations.

It is a well-known fact that even here, with all our imperfections, the clearer and keener our perceptions, and the higher our regard for what is just and right and pure and good, the greater is our abhorrence of wrong and the less our sympathy with wrong-doers, be they who they may. The more intelligent and holy the mother, the more readily does she submit, when, in the present life, a son is called upon to suffer a just penalty. It is the gross and ignorant nature that cannot see or appreciate the necessity for protecting society against the lawless, nor feel it is right the guilty should suffer; and from this we may infer what will be the case when coarseness and ignorance shall have been done away.

If those in Paradise cannot be happy if earthly friends or relatives be in Perdition, can they be happy there while know-

ing their children and friends, here on earth, are living in sin, on their way to Perdition? The subject is beset with difficulties on every side; and we must live by faith in the Word of God which assures us that whatever else may or may not be, there all tears shall be wiped away, neither shall we sorrow any more.

Some other points connected with the subject will be passed under review in subsequent discourses; the present must now be closed.

DISCOURSE VI.

"He hath appointed a day in the which he will judge the world in righteousness."

Before proceeding to the consideration of the subject proposed for the evening, it may be well to make a partial summing up of what has gone before :

1. We have seen that the Scriptures clearly teach that the soul of man is something distinct and separable from the body, and may exist in a separate state ; and we have also seen that the most cultivated and advanced among scientists agree with this teaching ; and some of them claim the position can be demonstrated on purely physiological principles.

2. We have seen that according to a favorite dogma of both materialism and atheism, nothing once existing in the universe can ever be lost from it, but in some form or other, under some conditions or other, must continue to exist. Personal identity and personal consciousness, not to mention other things, are, so far as we can see, essential characteristics of the living man ; and as these do not remain with the dead body, and yet must exist, they exist in the disembodied soul ; therefore, that disembodied soul must have a conscious existence, as the Scriptures teach.

3. We then inquired as to the teaching of the Scriptures in regard to the abodes and condition of disembodied souls in the intermediary state between the death of the body and the general judgment, and found that the words used in reference to this state, though all variously translated, in

their original significance, meant "covered, hidden, unseen," etc.

It was also noted that both the ancient Greeks and Jews regarded *Hades*, or the place of departed spirits, as consisting of two parts, which they called Paradise and Gehenna, and that this doctrine was entertained and inculcated in the time of our Lord, and neither by word nor hint did he intimate that it was incorrect; on the contrary, to some extent conformed his language thereto. The doctrine, therefore, has been, and still is, maintained by the Christian world generally.

We come now to consider the teachings of the Bible in regard to a general and final judgment.

In this, and in the two preceding discourses, we leave science behind; it had granted us all we asked or desired, but on the points subsequently discussed and yet to be discussed it has not a word to say either for or against, and what we learn beyond must be a matter of revelation.

Then, I remark first: there is, perhaps, no doctrine taught in the New Testament with more distinctness, clearness and force than is that of a general judgment, and Massillon has well said,

"It was the image, ever present to their minds, of that terrible day which rendered the first believers patient under persecution, delighted under sufferings, and illustrious under injury and reproach. * * * In the happy days of the Church, it would have been considered as renouncing faith not to have longed for the coming of the Lord. The consolation of those first disciples of faith was in looking forward to it; and the apostles were obliged even to moderate, on that point, the holy eagerness of believers; and at present the Church finds itself under the necessity of employing the whole terror of our ministry, in order to recall its remembrance to Christians, and the whole fruit of our discourses is confined to making it dreaded."

This is as true now as it was more than one hundred and fifty years ago, when the good Bishop of Clermont wrote it. But little is said or written now about a general judgment. It is seldom more than barely alluded to in the pulpit; and now, as then, it is not loved, not longed for; simply dreaded, hence avoided. Did men live strong in faith, and near to God, this would not be as it is. They would look and long and pray for the coming of the Lord; and when they read, "Behold, I come quickly," their hearts would joyously reply, "Even so. Come, Lord Jesus."

The doctrine of a general and final judgment pervades the New Testament from beginning to end. It may be sufficient, however, to note specially no more than three prominent instances.

1. As recorded in the 25th chapter of Matthew, the great Master himself teaches us the Son of Man shall come in his glory with all his holy angels, sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and set the sheep on his right-hand, and say unto them, "Come, ye blessed of my father, inherit a kingdom prepared for you from the foundation of the world;" to the goats, on the left, he will say, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." And these shall go away into everlasting punishment; but the righteous unto life eternal.

2. In his second letter to the Church, at Thessalonica, St. Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall

come to be glorified in his saints, and to be admired in all them that believe in that day."

3. In that wonderful vision revealed to John in the Isle of Patmos, in which the history of the Church, for ages and ages, centuries after centuries, had passed before him as a grand panorama, after the close of the great battle of Armageddon, at which a mighty anti-Christian confederacy was overthrown; after the thousand years of peace had passed, and after another great anti-Christian confederacy had been formed and destroyed—after all were passed, then he saw a great white throne, and him that sat on it; and he saw the dead, small and great, stand before God; the sea gave up the dead that were in it; death and Hades, or hell, delivered up the dead, that were in them; and all the dead were judged according to their works; then he saw death and hell, and whosoever was not written in the book of life, was cast into a lake of fire.

Now, it is clear, all these citations refer to the same event; and each makes it plain that the event is to occur at the end of all human probation.

In the text, it is said God hath appointed a day, a particular period in the history of his moral government, when he will judge the world; judge it in righteousness or right-wisness—on the principles of true wisdom, justice, truth and mercy; judge it by that Man whom he ordained, whom he raised from the dead, and by the raising of whom, assurance of this great fact has been given to all men. So much for the Bible teaching on the subject.

In noticing the subject further, it may be well to note that the normal state of man is one in which soul and body are united; hence, when we consider or speak of a body without a soul, or of a *dis*-embodied spirit, we always regard it as abnormal. The idea of imperfectness is connected with and expressed by the terms themselves; hence, the Scriptures teach a resurrection of the body and

a re-embodiment of the soul—a reunion of the two. But a place or state adapted to *dis*-embodied souls may be ill adapted to the same souls when re-embodied. So we may well infer that the final resting-place of both the righteous and the wicked will be distinctly different from that of their intermediate state. And so I think the Bible teaches. And this other state is experienced after the resurrection of the body and final judgment. I say, *final judgment*, as the normal sequence of any system of legislation, if brought to a peaceful termination, and all accomplished that was intended, must be an impartial investigation into the conduct of all interested. It is, therefore, not unreasonable to say that the nature of man, the character of God, and the constitution of Divine government, are such as to render it absolutely certain that God's legislation over humanity will be followed by such an exhibition as that set forth in the Scriptures referred to above.

It is not to be supposed, however, that such a judgment is at all necessary to the authority of Divine decision, nor to secure a righteous sentence from the Judge; nor yet is it necessary to make known to the individual judged the justice of the sentence awarded him, whether it be of condemnation or approval. All this could as easily be done in private as in public. But all these aside; a general judgment may be necessary to manifest the true character of each individual to all his fellow-creatures. Men have been formed for society; they influence each other, and are often widely mistaken in each other's real character; supposing some to be good, when in heart they are really bad, and some to be bad, while in reality they are good; and but for such a public manifestation, as I suppose will be made at the judgment, men might never understand the ways of God to man.

As I have stated in a previous discourse, men know very little as to the real inward character of each other. Many

there may be who pass from earth leaving the impression on the minds of friends that they have gone to Paradise, when the fact may be far otherwise ; and many there may be who go safely, but were not regarded by their fellows as Christians at all. "The Lord seeth not as men see ; men look on the outward appearance, the Lord looketh on the heart." We may, therefore, conclude that to *manifest* the righteous judgment of God, it is necessary that the judgment of every man should be public ; and in order to this, that judgment should be general, as the Scriptures teach.

But you will please note, that it does not pertain to this discourse to argue the moral necessity, much less the justice of a general judgment, nor of the rewards which are said to follow. The present object is to consider the fact as revealed in the Scriptures. With this understanding, it is proper that we now notice some of the particulars connected therewith.

1. John saw "a great white throne : " "throne," the emblem of power ; "great," denotive of great power ; "white," the emblem of purity, great power, pure and holy. He saw him that sat thereon ; "from whose face the earth and the heaven fled away." Compared with him, these were as nothing. He saw the dead, small and great, stand before God ; and the books were opened, and another book was opened, which was the book of life ; and the dead were judged out of those things which were written in the books, according to their works ; and the sea gave up the dead which were in it ; and death and hell (Hades) delivered up the dead which were in them.

In the 15th chapter of 1 Corinthians, it is said : "We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised, and we shall be changed." Connect this with the above, and add what Christ says, as recorded in the 25th chapter of Matthew,

and we have the sum of the matter as to the subjects of the judgment. All men of every age, condition and country—

2. They are to be judged out of the things written in the opened books. What are they? The late Dr. Winans, in an able discourse on the subject, says, “By *the books*, we understand the various dispensations of grace and law under which men have lived; and by the opening of the books, we understand a full and clear exposition of the extent of their requirements, whether greater or less, and of the nice adaptation of those requirements to the circumstances in which the subjects of those dispensations respectively were placed.”

The sermon then goes on to maintain that those who lived before the flood could not in justice be judged by the clearer revelations made in the time of Abraham; nor those of Abraham's day by the still more clear revelations made in the time of Moses; nor those of the Jewish dispensation by the full light of Christian revelation. These inferences are clear and satisfactory. Our sense of justice would prompt us to conclude that every man will be judged by the ability given him, and the light, privileges and opportunities afforded him; and according to his works, in view of these. But as to the *books*, the learned doctor's view is to my mind not so entirely satisfactory, yet, in the main, it is true, but perhaps does not embrace all the truth.

Others, taking pretty much the same view with Dr. Winans, have gone on to speak of—1. The Book of Divine Omniscience and Remembrance; 2. The Book of Conscience; 3. The Book of Providence; 4. The Book of Natural Law; 5. The Book of the Scriptures, Law and Gospel.

All this I believe to be true when taken in a general sense; but as to its relevancy and application to the particular case under notice, I have some serious doubts; and

because of those doubts, I propose to submit for your consideration some thoughts that may strike you strangely—thoughts gathered partly from others and partly the result of my own reflections. And—

First: With many others, I believe in the imperishableness of thought; that thought is imperishable; and impressions once made on the mind, though they may exist in a latent state for an indefinite period, are in fact inerasible, they never die, and under the influence of a proper mental excitant, may be called up at any time. My reasons for this are manifold, and, to my mind, entirely satisfactory. We all know that thoughts and incidents, long since forgotten, and seemingly obliterated from the mind, have been suddenly brought back, sometimes by one cause, sometimes by another, and sometimes without any assignable cause whatever, yet brought with all the clearness, vividness and force that could be desired; hence, the oft-repeated expression, "I had not thought of that for ten, twenty or thirty years." Where has the thought or the impression been all the while? Where could it have been, but latently, in the mind itself? Its existence anywhere else is not even supposable. Instances almost innumerable might be given of the restoration of thoughts and feelings under the influence of quickened mental action. Persons under the influence of fevers have been known to speak in languages learned in childhood, then entirely forgotten; nor could they call them to mind after the fever passed away. Persons on the point of drowning, then rescued, have testified that such was the quickened action of the mind that the whole of their lives, even to minute circumstances, seemed to pass almost instantly and simultaneously before them.*

*If any wish to examine this subject fully, they are respectfully referred to such works as that of Dr. Benjamin Rush on "The Mind," the "Biographia Literaria" of Coleridge, Hibbert's "Philosophy of Apparitions," Flint's "Recollections of the Valley of the Mississippi," etc.

If it be true, which I do not doubt, that thought never dies, then, if the mind be freed from all impediments and incumbrances, quickened to full vigor and allowed free action, it will, of course, carry every impression ever made upon it. This will hardly be denied. Well, then, it is hereafter to be clothed with a *spiritual* body; and then neither in this spiritual body, nor in the mind or soul itself can there be inherent weakness, impediment or decay; and in that state there is nothing to hinder, but everything, so far as we can see, to promote and maintain the revival of all the impressions made. I therefore conclude that the books to be opened will be the investing of the soul with a spiritual body, the revival of all impressions, and bringing vividly to every one's consciousness the thoughts and feelings, the purposes, intentions and desires, and the words and acts of his or her past life, so that each one knows himself as he really is.

The main object in Massillon's great sermon on the Judgment, was to lay before his hearers and readers the fact that, the day of Judgment will be a day for the manifestation of consciences, and he adds, "On this earth the sinner never knows himself such as he is, and is only half-known to men; he lives, in general, unknown to himself through his blindness, and to others through his dissimulation and cunning. In that grand day he will know himself, and will be known. The sinner laid open to himself, the sinner laid open to all creatures, behold the subject upon which I have resolved to make a few simple, and, I trust, edifying reflections."

This opens the way for another thought, one which, if it be not alluded to in the above, I do not remember ever to have seen in print or heard from the pulpit—it is this: The Judgment will be that of spiritual existences—souls clothed with spiritual bodies. Spiritual existences must discern spiritual things; and while each one is judged out of the

things written in the books, out of the revived record of his own life, and each one is fully and clearly made known to himself, may it not be that at the same time each one's moral status, and each one's record, are made known to others also? Is there any reasonable objection to such a supposition? There they are, spiritual beings, with spiritual records; and if the past moral and mental history is made known to one's self, what is to prevent its being made known to all others? Apparent to one—apparent to all. Then, if I may so speak, one has but to look around to know the moral history and status of all others. No formal investigation needed. It is all there, and all apparent; hence, as the Saviour says, "He will divide them as a shepherd divideth his sheep from the goats." An assembled world all there; the record of all open and plain; no concealment, no deception. As Paul says, "We shall know as we are known;" and conversely, we are known as we know; as we know ourselves, so others know us.

Brethren, I do not, I dare not say this is certainly so; but to my mind, it is a more probable and satisfactory view than any I have seen or heard. It is a terrible thought; but then every man has his own record, and it cannot be blotted out; there it is, enduring as the soul itself.

But long as this discourse already is—I ought not—I will not close it before calling attention to one other particular.

Another book was opened which is the Book of Life; elsewhere, it is called "The Lamb's Book of Life." It "was opened" to the vision of John; will be opened to us at that great day; and, as I understand it, it will be a full and clear presentation to the assembled world of the wondrous scheme of human redemption, including the life, death, resurrection, ascension, mediation, intercession and infinite merits of Christ, our righteousness, together with the conditions of human salvation. Then shall all see at a glance

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why some have been forgiven, and others not ; why some are clothed in garments white and clean, and others covered with guilt and shame ; why some are filled with joy unspeakable, and others with horror unutterable ; shall see why infants and idiots, though inheriting the corruption of our common nature, are saved by the washing of regeneration and sanctification through the Spirit ; shall see why the poor heathen, who lived up to the light and privileges he enjoyed, and did the best he knew how, is saved by a Saviour of whom he never heard ; ay, and all the world shall see and know why it was that so many, or any one must be condemned ; themselves must know, all must know, and all admit the justice of the sentence of condemnation. They believed not on him whom God hath sent, nor lived according to the light given them ; hence a separation must take place.

Others, through faith and obedience, washed their robes, and made them white in the blood of the Lamb ; hence, their names are written in the Lamb's Book of Life. Blessed, thrice blessed, are such.

May our names be there henceforth and forever ! Amen.

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